# THE CONSIDERATION OF A POSITION

Concerning the Book of

# Common-Prayer,

AS ALSO

Of ſome Particulars held forth for Truths, by one EDMUND ELIS, ſtiled a Miniſter of the Goſpel of Jeſus Chriſt.

With a Warning of Tender Bowels to the Rulers, Teachers and People of this Nation, concerning their Church and Miniſtry.

Likewiſe a few Words concerning the Kingdom, Laws and Government of Chriſt in the Heart and Conſcience; it's Inofenſiveneſſe to all Juſt Laws and Governments of the Kingdoms of men.

---

By *Iſaac Penington* the Younger.

---

*Behold, I come as a Thief. Bleſſed is he that watcheth, and keepeth his Garments, leſt he walk naked, and they ſee his ſhame*, Rev. 16. 15.

---

*LONDON*,
Printed for *Robert Wilſon*, at the Sign of the *Black-Spread-Eagle & Wind-Mill* in *Martins Le Grand*, 1660.

HARVARD COLLEGE LIBRARY
FROM THE
ANDREW PRESTON PEABODY
FUND
February 6, 1937

E

# THE PREFACE.

*CHRIST, the Eternal Son of God, the substance of all the Types and Shadows of the Law, was made a Priest to God,* not after the Law of a carnal Commandment, but after the Power of an endless Life. *He came in the Power of the Father, he received the Power, he ministred the Power and in the Power. Thus he gathered together living stones, built them into a living Temple for the Father of life to dwell in, that they might be filled with the Power, dwell in the Power, and be to the glory of the Power. The Church of* Israel, *the Church of the Old Testament, the Church of* Moses, *was gathered by the Letter, was to be ordered by the Letter, was to keep and observe the Law of the Letter, was to have Priests and Sacrifices according to the Letter: but the New Testament Church was to be of true Jews, of Jews gathered in the Power, Circumcised by the Power, renewed in the Power, &c. So that he is not a Jew any longer, who is one outward, nor that Circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly, and Circumcision is that of the heart in the Spirit, and not in the Letter. We are the Circumcision, saith the Apostle, which Worship God in the Spirit, and have no confidence in the flesh. The New-Testament*

*state is a state of substance, even of that spiritual substance, which the Law held out in shadows. The Jew is inward, the Circumcision inward, the Sacrifices inward, the Church inward, the Ministry inward, the Worship inward: all is in Spirit, in Life, in Power, in Vertue; the whole state is answerable to the High Priest of our Profession, even* after the Power of the endless life. *By the Eternal Spirit was he made a Minister, by it he preached* (the Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel, &c. *Luke* 4. 18.) *through it he offered up himself a Sacrifice without spot to God,* Heb. 9. 14. *and in the same Power runs the vein of the whole dispensation of the Gospel, for it is* a ministration of the Spirit, 2 *Cor.* 3. *Take away the Life, take away the Spirit, ye take away the stones of this Building, ye take away the Church, ye take away the Ministry, ye take away all.*

*Now about this inward Building there was an outward Court, which had its Being, State, and Honour from the presence of the inward life. The vertue of the inward Building did cast a reflection, and bring forth an outward state (as it cannot but do, where ever it appears in its riches and glory.) This state stood firm in the dayes of the Apostles, till Gods measuring and removing of his Temple, Altar and Worshippers, and his giving up of the outward Court (it having lost the life and vertue, which flowed into it from the Temple, while the Temple remained within it) to the Gentiles, who under the Gospel are such as are Uncircumcised in Spirit, & can Worship in the outward Court without the Spirit. The enemy indeed fought hard against the Life and Power, but he could not there prevail, the Gates of Hell could not prevail against the true Church, which brought forth the Man-child, nor against the Man-child whom she brought forth, but the Man-child was*

*caught up to God, and the Woman fled into the Wilderneſſe. Then that Church, State and Worſhip, which depended upon their preſence, was diſſolved: For how could it be otherwiſe, when both the Man-child, which was the Head of the Church (from whence the Vertue, Life and Influence did flow into the whole Body) and the Woman (or Church) her ſelf alſo were both gone out of ſight? So that the Miniſtry of Eternal life, & the Temple, wherein the life was miniſtred, being both removed, they are neither of them henceforward to be found in that place, where they were beheld before, (and where moſt eyes would be ready to look for them again) but there where the Spirit had hid them.*

*Now mark diligently, what kind of eſteem the true Church hath had in the World, ever ſince her diſrobing her ſelf of her outward garments and flight into the Wilderneſs, and how her true Seed have been handled. The Dragon immediatly caſts a flood after her; her beautiful raiment being put off, and ſhe clothed in the habit of a Widow, the eye of the World could no longer ſee and acknowledge her to be the Church, but diſdain, reproach, revile her. This is her lot all the dayes of Antichriſt, ſhe is miſrepreſented by the Dragons flood of reproaches, and looked upon as a ſtrumpet, as one that pretends to Chriſt for her Lord and Husband, to his Spirit, to his Kingdom, to his Truth without a juſt right, and the remnant of her Seed are ſtill made War with by the Dragon. Who have been the hunted ones, the hated, the perſecuted in all Nations, but the tender-conſcienced, who receive the Law of Chriſt into their hearts, bowing to him in their Worſhip and Converſation, and dare not bow or Worſhip according to the Doctrines and Commandments of men?*

*Now the true Church or Temple being thus removed, the outward Court becomes the Habitation and Place of Worſhip among*

*among the Gentiles, all the time of the Churches abode in the Wilderneſs. The Spirit of the Lord having left it, the heatheniſh ſpirit (man's earthly Nature and Wiſdom) the ſpirit of Antichriſt enters into it, and upholds the Form of the former Building (ſo far as it judgeth neceſſary) and here it is found Worſhipping, and making a great ſhew of Holineſs and devotion, but in the mean time makes War with the true Worſhippers, who cannot Worſhip in the outward Court (ſince the Spirit of the Lord hath left it and given it to the Gentiles) but follow the Church into the Wilderneſs, and Worſhip in that Temple which God hath removed thither.*

*O where is the eye which can read theſe things, as they are written either in the Letter, or in the Spirit. Antichriſt is a Myſtery of Iniquity, which works, and gets up, and reigns under an appearance of Godlineſs; and he that will diſcern him and his falſe wayes of Worſhip, muſt have that eye, which ſees beyond the appearance of things, into their nature: and in this is the Diſcovery of him, and the Redemption from him. And happy is he, who is not* defiled with Women, *but abideth in the true* Virginity, *expecting and preparing for the appearance of the Bridegroom.*

---

The

# The CONSIDERATION of a POSITION concerning the Book of COMMON-PRAYER; As also of some Particulars held forth for Truths, &c.

THere is a Position laid down in some Printed Letters, concerning the use of the Common-Prayer-Book, tendred by one *Edm. Elis* (who professeth himself to be a Minister of Jesus Christ) to Mr. *Hughes*, and Mr. *Ford* (as he stileth them) against which Position he entreateth me, if I find upon my Spirit any thing to be objected against it, to discover it in exact and punctual expressions. This desire of his is set down in Print after the Letters.

His Position or Assertion is this: *That a man may Worship God in Spirit, and in Truth in the use of that form of Prayer for Morning and Evening, which we call the Common-Prayer.*

Now whoever would weigh this Assertion aright, must have the Ballance of the Sanctuary, and must put it into the Scale with an equal hand; and then looking with that eye, which is given to see the Misteries of the Kingdom of God, to him who is born of God, the Truth or Error of it is easily discerned.

*True Prayer is the breathing of the Child to the Father which begat it, from the sence of its wants, for the supply of those wants.*

*The Winde bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit*, *John* 3. 8. God by the Breath of his Spirit, begets a man out of the Spirit and likeness of this World, into his own image and likeneſſe. He that is thus begotten: wants Nourishment, wants the Divine Warmth, the Breasts of Consolation, the Cloathing of the Spirit, the Garment of Salvation; wants the Bread of Life to feed on, wants the Water of Life to drink, wants strength against the enemies Assaults, wisdom against his Snares and Temptations, wants the arm of the Deliverer to preserve and carry on the work

work of Redemption daily, wants Faith to deny the fleshly Wisdom, that so he may Trust and Feel the Vertue of the Arm of the Deliverer, wants Hope, Patience, Meekneſſe, a clear Guidance, an upright Heart to follow after the Lord: yea very many are the daily wants of that which is begotten by the Breath of God, in its ſtate of weakneſſe, until it be drawn up into the Unity of the Body, where the full Communion with the *Life* is felt, the Heart ſatisfied, and the wants drowned.

Now the breathing of this Child to the Father, from the ſence of theſe wants, for his Supply, that's Prayer: nay though it be but a Groan, or Sigh, which cannot be uttered or expreſſed, yet that's Prayer, true Prayer, which hath an acceptance with the Lord, and receiveth a Gracious Anſwer from him. And he that begetteth the Child, teacheth him to Pray, even by the ſame Spirit which begat him. In watching daily to the Spirit, the Child is kept ſenſible of the Will of the Father, and in his Light he ſees the Way wherein he is to walk, he ſees alſo the Enemie when he is coming, yea and the Snares he is privily laying, and he feels his own weakneſſe to withſtand or eſcape: And in this ſence his Heart cries to the Father of Spirits for Preſervation, for him to ſtand by him, for him to ſtep in in the needful time, even in the Seaſon of Diſtreſs. And thus, watching to the Spirit, the Life of a Chriſtian is a continual courſe of Prayer: *He prayes continually.* This is the Living Prayer of the Living Child, which conſiſts not in a Form of Words, either read out of a Book or conceived in the Mind; but in feeling the Breath of its Nature iſſuing out, from the Principle of Life in it, to the Living Spring, which is the Father of it; who by cauſing his vertues to ſpring up in it, nouriſheth it to Everlaſting Life.

But now, man who is not born of the Spirit, but (by conceiving ſome of the Truths of God in the Wiſdom from below) hath attained to ſome change of Opinion and Converſation, he pretends to be this Birth from above, though indeed he is born but *of Bloods*, or *of the Will of the fleſh*, or *of the Will of Man*, *John* 1. 13. and what God begets in, and gives to his True Child, he will be imitating, though he be out of the Nature and Spirit, where the True Child is begotten, and where the

True

True gift of the Father is received by him. He will be believing, though he hath not received any Proportion of the Living Faith from the Hand of the Father; he will be forming Repentance and Sorrow for ſin, though his Heart be not turned from it; he will be hoping in Gods Mercy, although he be both from off the Foundation, and from under the ſhadow of the Mercy-ſeat; and he will be praying, though he hath neither received the Spirit, nor be taught by the Spirit to pray: And ſo being from that which ſhould guide him, and teach him the truth and way of Worſhip as it is in Jeſus, he runs out into the inventions and imaginations, and ſets up a way of his own chuſing; which he having much conſidered of, and beat out by reaſonings, and fenced about with Arguments, he grows wiſe in his own eyes, and now verily believes it to be the way of God, and that he is able to maintain it againſt all oppoſers. Thus one man, he is for a Form; another man, he is againſt a Form, and for conceived prayers; and each think themſelves able to maintain their own, and to overthrow each other. But Oh that that ear were open, which can hear the truth, that where there is any true, honeſt, upright deſire after God, from the ſimplicity of the heart, it might not be thus betrayed through the ſubtilty of the fleſhly wiſdom, which lies lurking in the wiſe, reaſoning, knowing part, to betray the poor weak Babe. The natural man, the reaſoning man, the underſtanding man, the wiſe man according to the natural wiſdom, cannot underſtand the things of God. Here's no learning to pray aright, to believe aright, to hope aright, to mourn aright, to rejoyce aright, &c. But this wildom muſt be brought to nothing (1 *Cor.* 1. 19.) and a man muſt become as a child to all knowledge, as let in this way: And he that ſo becomes a child, is taught to pray, to believe, to wait, to hope, and all that is neceſſary to eternal life.

Now as the Father teacheth to pray, ſo he giveth deſires or words (if he pleaſe) according to the preſent need. Sometimes he gives but ability to ſigh, or groan (if he give no more, he accepts that.) Sometimes he gives ſtrong breathings, and plenty of words to pour out the ſoul in before the Lord. But if a man ſhould catch thoſe words, and lay them up againſt another time, and offer them up to God in his own will, this would be but Will-

worſhip and abomination. This I have known experimentally, and have ſelt the Wrath of God for it. That is Prayer, which comes freſh from the Spirit; and that is a true deſire, which the Spirit begets: but the affections and ſparks of mans kindling pleaſe not the Lord, nor do they conduce to the Souls reſt, but will end in the Bed of ſorrow, *Iſa.* 50. 11.

Now as touching the Book of *Common-Prayer*, or Prayers conceived without the immediate breathings of the Spirit, I ſhall ſpeak mine own experience faithfully, which is this: I have ſelt both theſe wayes draw out the wrong part, and keep that alive in me, which the true Prayer kills. And he that utters a word, beyond the ſence which God begets in his ſpirit, takes God's Name in vain, and provokes him to jealouſie againſt his own ſoul. *God is in Heaven, thou art on Earth, therefore let thy words be few.* The few words which the Spirit ſpeaks, or the few, ſtill, ſoft, gentle breathings which the Spirit begets, are pleaſing to God, and profitable to the Soul: but the many words, which mans wiſdom affects, hurt the precious life, and thicken the vail of death over the Soul, keeping that part alive, which ſeparates from God; which part muſt dye, e're the Soul can live.

The true Prayer is by that which God begets, in the vertue of his Spirit (*praying alwayes in the Spirit*, Epheſ. 6. 18. Jude 20.) in the time he chuſes: for the Spirit breatheth as well when he liſteth, as where he liſteth; and man cannot limit him when he ſhall breath, or when he ſhall not breath, but is to wait the ſeaſons of his breathing, and ſo to *watch unto Prayer*.

Now if the Prayer be in words (for there is a praying without words) then it muſt be in thoſe words which he pleaſeth to give, from the ſence which he kindleth, and not in the words which mans wiſdom teacheth, or would chuſe to uſe. And indeed, in the true Religion, and in every exerciſe of it, mans wiſdom is kept out, and nail'd to the Croſs, by which means the immortal life is raiſed and grows in the true Diſciple. He believes, he hopes, he waits, he prayes, he mourns, he rejoyces, he obeyes, &c. in the Croſs to the mortal part: not as mans wiſdom teacheth, or would teach, or can teach any of theſe things; for his Sacrifice is ſtill an abomination, even to the wiſe *Egyptian*

part

part in himself (O wise man, abase thy self before the Lord in his Spirit, that thou mayest read this and live) but as the life teacheth, as the Wisdom from above teacheth, which breaketh down, shutteth up, confoundeth and destroyeth mans wisdom, while he is teaching his Babe.

Thus have I answered, in the simplicity of my heart, to the nature of the thing, so far as the Lord hath pleased to draw forth my spirit; and in sinking down to that, which thus opened my spirit, my Answer may easily be read and assented to: but to that which is in the disputing wisdom, out of the feeling of the hidden life and vertue, it may prove a Mystery.

Afterwards, he also intreateth me to peruse seriously, and to lay deeply to heart (in the real fear and dread of the great God) some particulars which he teacheth for Truths.

I perceive he is offended at the questioning of his Ministry, and that the main intent of his proposing these, is to justifie his Ministry; which if they were true, yet the preaching of them would not prove him, or any man else, to be a Minister of Jesus Christ: for it is not preaching things that are true, which makes a true Minister, but the receiving of his Ministry from the Lord. The Gospel is the Lords, which is to be preached, and it is to be preached in his Power; and the Ministers which preach it, are to be endued with his Power, and to be sent by him. The Apostles themselves, though they had received instructions concerning the Kingdom from Christs own lips, both in his lifetime, and after his Resurrection (*Act.* 1. 3.) and had received a Commission from him to teach all Nations, *Matth.* 28. 18, 19. Yet this was not sufficient to make them able Ministers of the New Testament; but before they went abroad to Preach, they were to wait for the Power, *Act.* 1. 4, 8. And when they had received it, they were to minister in it, that men might be converted to the Power and by the Power, that the Faith of persons might not stand in the wisdom of their words (which *Paul* might have abounded in, as well as others) *but in the Power of God*, 1 Cor. 2. 5. And this was it made *Paul* minister in fear and trembling, lest the wrong part in him should minister, lest the earthly understanding part should be holding forth the Truths of God out of the Life, out of the Power; and so he should

Convert men to the Wisdom of the words he spake, and not to the Power, v. 2,3. This was it he was sent for, to turn men *from darkness to light, from the Power of Satan to God* (Acts 26. 18.) from the spirit of enmity and death to the Spirit of Love and Life: and this he was careful of in his Ministry, that men might not run away with his words and miss of the thing. And this also was the way whereby he discovered true and false Ministers, *I will come and know* (saith he) *not the speech of them which are puffed up, but the Power: for the Kingdom of God is not in word, but in Power*, 1 Cor.4. 19,20. Many men might catch their words, and run away with them and Preach them, but they could not Minister in the Power. Now the Kingdome, which the Gospel-Ministers are the Preachers of, consists not in words, but in Power. *God hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit*, 2 Cor.3. 6. The Ministry of the New Testament is a Ministry of the Spirit, and it cannot be without the Spirit. It is a reaching to men's Consciences *in the demonstration of the Spirit and of Power* (1 Cor. 2. 4. and 2 Cor.4. 1,2.) which being felt in the heart and turned to, this converts them to God.

The Ministry of the Gospel doth not consist in a bare opening of the Letter (or raising of Doctrines and Uses from the Letter, which the wisdom of man may easily perform) as the Ministry of the Law did: but in bringing men to the feeling of the Spirit, even of the Eternal Power of God which redeems, in turning men from the darkness to the Light, in setting their faces towards the Power. The Gospel is the substance of what was shadowed out in the Law; and he that Ministers it, must Minister substance. He must have the *heavenly Treasure* (that's the substance) in his earthen vessel, 2 *Cor*.4. 7. and he must give out of this Treasure into the vessel which God prepares: and that he may do this, he must Minister in the Spirit and in the Power. His words must not be such as mans wisdom would teach, or as mans comprehension would gather, but such words as Gods Wisdom prepares for him, and puts into his mouth. He that will be a true Minister, must receive both his gift, his Ministry, and the exercise of both from the Lord; and must be sure in his ministring to keep in the Power, or he will never

win

win others to the Power: but in keeping in the Power, while he is miniſtring, and ſtanding in the croſs to his own underſtanding and wiſdom, giving forth the truths which the Lord chuſeth to have him ſpeak, in the words which God chuſeth, even in the words which are miniſtred to him by the Power; in thus miniſtring he ſhall ſave both his own Soul and thoſe that hear him, even all who in fear and meekneſs receive the ingrafted Word, which is able to ſave the Soul. For alas, alas, many have received words of Truth, and apprehenſions of Knowledge, whereby they hope to be ſaved: but how few are acquainted with that Knowledge which ſtands in the Power, which alone converts and keeps alive unto God! O how many Souls are to be anſwered for by them, who take upon them to be Paſtors from God, who have fed the Flock with words, with *Diſcourſes which they have made*, and have ruled over them *with force and cruelty*, but have wanted the love, the tenderneſs, the Light and Power of the true Shepherd! O what will theſe do, when God requires his ſheep at their hands! O that there were an heart to conſider. Ye Shepherds of *England*, little do ye know what is towards you.

Now for thoſe things themſelves, which he ſaith, he *principally endeavours to make known to the ſons of men*, there is a mixture in them; which, if he could ſingly apply himſelf to wait of the Lord, in the meek ſober Spirit, out of the conſultations, wiſdom and confidence of the fleſh, it might pleaſe the Lord to make manifeſt to him.

The firſt particular of thoſe, which he layes down for Truths, is, *That the good things of this life, honours, riches, &c. unleſs we make uſe of them in the ſervice of God, are but vanity, and vexation of ſpirit; And in no wiſe any more capable to ſatisfie, or content an immortal Soul, than Lime, and Aſhes, and Cobwebs, and ſuch like traſh are to ſatisfie, and keep in health the bodies of thoſe perſons, who through the depravedneſs of their appetite, deſire to feed on them.*

*Anſw.* Chriſt by his Miniſtry, calleth his Diſciples out of the world, up to the Father, out of the honours, riches and what ever elſe is of the world. *How can ye believe, which receive honour one of another, and ſeek not the honour that cometh from God onely,*

*wayes?* John 5. 44. And the rich man, he bids him *sell all and follow him*: And the Apostle *John* saith, *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world,* 1 John 2. 15, 16. He that will be a Disciple of Christ, must travel out of the earthly into the heavenly, leaving all that is of this world behind him, possessing nothing as his portion, but him who hath call'd him out of his Countrey, from among his kindred, and from his Father's house to another Land, kindred and habitation. So that here they are Pilgrims and Strangers, Sojourners and Passengers, unknown to the world and of a strange garb, behaviour and appearance in it, not enjoying any thing as the world enjoyes, not using any thing as the world useth, not honouring men or receiving honour from men, as the world gives or receives honour, but honouring men in the Lord, and receiving honour from the Lord: and what ever they seem to retain of the earthly things, they hold as Stewards under the Lord, not using or disposing of them as they think good, but waiting for the discovery of the Masters pleasure, who is to order, in his Counsel and Wisdom, all that is his own to his own glory. The Law required a tenth part to be given up to the Lord: the Gospel requires all; *Soul, Body, Spirit, Goods, good Name*, &c. even that the whole possession be sold and laid at the Masters feet: and he that keepeth any thing back, cannot be a Disciple, cannot be a Souldier of Christ, but must needs *entangle himself with the affairs of this life*. This is sound and savoury, even the Truth of Jesus, as it is known and felt in the renewed Spirit: but his Words, if he measure them in the pure Light of God, he will perceive not to have sprung thence, but to have been formed in the earthly wise part, even in the wisdom, understanding and comprehension, which is shut out of the Mysteries of Gods Kingdom.

For his second, *That nothing but the enjoyment of God, the Fountain of all Goodness, can truly and really content an immortal Soul*: And for his third, *That no man can enjoy God, but he that loves him with all his heart, and with all his Soul, and (for his sake) his Neighbour as himself*: I own both the things themselves

ſelves and theſe words, and I felt a good favour in them at the reading of them: onely let me ſay this, if he put men upon ſtriving after theſe things, without pointing them to the gift where the ſtrength is received to perform, and where the waiting is to be for the ſtrength, he cannot preach them profitably to his hearers.

To his fourth, *That, though every ſincere Convert, or regenerate perſon loves God continually with his whole heart, as to the habit, or root of holy love; yet whilſt he is in the body, he may ſometimes fail of the Act, or fruit of it, and may offend God through the love of the creature. Which Truth (ſo much oppoſed in theſe dayes) is clear, and manifeſt in the holy Scriptures: particularly in the Records of the hainous ſins of the Prophet David, and Peter the Apoſtle.*

*Anſw.* The Lord *Circumciſeth the heart* of Believers under the New Covenant, *to love the Lord their God with all their heart, that they may live: he cauſeth the Plant to ſpring up out of the dry and barren ground, which he watereth with his Bleſſing; and he layeth his Axe to the Root of the old Tree, hewing at it, even till he hath cut it up: he engrafteth the Eternal Word into the heart, and by it is daily purifying thereof, fulfilling the good pleaſure of his goodneſs therein, and carrying on the Work of Faith with power:* and the Miniſtry which he gave, was for the *perfecting of the Saints.* (Epheſ. 4. 12,13.) which Miniſtry exhorted and encouraged Believers (from God's Promiſes of his preſence and powerful operation of his Spirit in the hearts of his Sons and Daughters) to *cleanſe themſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God*, 2 Cor. 7. 1. Now that the corrupt Tree ſhall never be cut down whilſt man is in the body, that the heart ſhall never be throughly circumciſed to love the Lord, but be in danger of *offending God through the love of the Creature:* this doctrine and belief ſpringeth not from the pure Fountain of Life and Power, but the reaſoning part hath gathered it from it's conceivings beneath the Power.

The Seed of God cannot ſin (for as he is pure which begetteth, ſo is that pure which is begotten of him) nor can man ſin, who is born of it and abides in it: and if God pleaſe to perfect the Birth and the work of Circumciſion, What can hinder a man

from

from being wholly born of it & from abiding in it? Indeed a man that ſtrives in his own ſtrength, either againſt ſin or towards holineſs, may well doubt of ever having it accompliſhed: but he that feels the Eternal Power beginning the work, and carrying it on daily, cannot doubt but he can perfect it, yea, and is encouraged (by the feeling thereof) to hope and wait on him for the perfectiug of it.

As for his inſtances of *David* and *Peter*, they reach not the thing: For though *David* and *Peter* did fall, yet both *David* and *Peter* might attain an higher ſtate before they went out of the body, then they were in before they fell. *David* was a great Prophet, and *Peter* a pretious Diſciple, but yet there was an higher Eſtate to be adminiſtred, even the receiving that which the Prophets propheſied of, and which the Diſciple was to wait for. The Diſciples who had known Chriſt, and had been taught by him, and had received a Commiſſion from him, to whom all Power in Heaven and Earth was given, yet were to wait for a Further and Higher State, even for receiving *the Promiſe of the Father, the Power from on High*, that he that was with them might be in them, *John* 14. 17. *John* was as great as any Prophet, and yet he that was leaſt in the Kingdom, was greater then he. Read the Acts of the Apoſtles, behold what a pretious people was brought forth, even in the beginning of the Apoſtles Miniſtry, how full of Faith, how ſtripped of the world, how ſingle-hearted to God and one towards another, *Acts* 2. 42. *&c.* and *Acts* 4. 32. *&c.*) What would theſe be, abiding and growing up in the Vine? The cutting off of ſin, is neceſſary while in the Body, but to make the committing of ſin neceſſary while in the Body, is a great Derogation to the Power of Gods Grace, and to the *Myſtery of Faith*, which overcometh the evils of the Heart, and the Worldly Nature within; purifieth the Conſcience from dead works, and is *held in the Pure Conſcience*. O that men knew the Power, and the Faith which ſtands in the Power: For then would not they judge it ſo impoſſible to be cleanſed by the Faith through the Power. O that Light, that Light, that Pure Light of the Spirit, wherein the Living Blood runs, which cleanſeth from all ſin, and keepeth clean them that abide and walk in it! If this were but a little felt, ſuch Doctrines

ctrine as these (which are gathered in the comprehension from words read, without being let into the thing it self) would soon vanish, and find no place in the Heart where the Power dwells, nor in the understanding which is renewed, preserved and fed by the Power. For the things of God are to be known, and held in the understanding which is given of God (which understanding is of the Spirit, and is Spiritual) and not with the natural understanding, which cannot receive the things of the Spirit, but onely a carnal apprehension and sence of the words of the Spirit, according as a man can beat them out with, and comprehend them in his reasoning part.

To the fifth, *That the Souls of the faithful are alwayes growing in grace, whilst they are in the body; and at the instant of death, or separation from the body, our Lord Jesus shall present them to the Father without spot, or blemish.*

*Answ.* Christ presenteth to the Father, when he hath purified the heart and mind, and made it fit for Gods pure life and presence. He hath received the fulness from the Father, and hath freely given of his grace and of his truth to the sons of men, to regenerate them, to cleanse and sanctifie their hearts, and make them fit for God to dwell in. He sitteth in his Temple as *a Refiner and Purifier of Silver* (who is like *a Refiner's Fire and like Fuller's Soap*) and when he hath purified his Disciples, his Children, his Levites, he presenteth them to the Lord, for the Lord to Tabernacle and dwell in: when he hath throughly consecrated them, he presenteth them as Kings and Priests to his Father, to offer up *an Offering for Righteousness*; and to reign with him in his Kingdom, *Mal.* 3. 3. *Rev.* 1. 5. And there were some so purified by the leaven of the Kingdom (which purgeth out the old leaven by degrees, even till at length it hath made the lump wholly new) that to them all things were pure, *Titus* 1. 5. There were some *come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general Assembly and Church of the first-born, which are written in Heaven, and to God the Judge of all, and to the Spirits of just men, made perfect, and to Jesus the Moderator of the New Covenant, and to the Blood of Sprinkling*, Heb. 12. 22, 23, 24. Thus it was before the Apostacy: yea,

and after the Apostacy there were some found standing on *Mount Sion* again, such as had learned the *New Song*, such as *were redeemed from the Earth*, such as *were not defiled with Women*, (with any of the false Churches or their false wayes of worship) but had kept their Virginity in the Wilderness. If ye would know who these were, they were the *first-fruits unto God and the Lamb* after the Apostacy, who were throughly cleansed by the Spirit of burning, insomuch as *in their mouth was found no guile*, but *they were without fault before the Throne of God*, Revel. 14. v. 1. to 6.

The Work of the Spirit of Christ in the heart is an inward work, and doth not consist in outward time or seasons, but in spiritual degrees and seasons: which when they are finished, the heart renewed, the spirit changed, the work wrought out; then the glory of the Father is revealed, the entrance into the everlasting Kingdom Ministred, and then there is a sitting down in the everlasting Mansion, even with Christ in the Heavenly places which he hath prepared, where they that are redeemed, and purged, and sanctified, sit together with him: and as the body cannot hinder his entring into the spirits of his Saints, and his dwelling in them, no more can it hinder their entring into him and dwelling in him.

Now there are several exercises of Spirit, several measures of Faith, and several degrees of Life and Glory. Some are under the Clouds, some in the Sea, some in *Egypt*, some in the Wilderness, some waiting for his appearance, some in the enjoyment of him already appeared. In some the work of Regeneration, of Sanctification, of newness of Spirit and Life is but begun, in others it is interrupted and they come to a losse; in some it is much carried on, even towards consummation, and some are already *compleat in him*, finding fulness of satisfaction in him (in whom the everlasting Springs are opened, to the full content of their hearts) and bring forth fruit to him, to the full content and satisfaction of his heart. In the Apostles dayes there were those that waited for his coming, and there were those also that knew him come, and had received the good understanding from him, and were *in the Eternal life*, John 5. 20.

Yet

Yet this doth not exclude growth, for the fulneſs is infinite; and though a perfect ſtate may be attained in the perfect gift, yet there is a growth in the perfection (for Chriſt who was perfect, and in whom was no guile, grew in Wiſdom and Knowledge, and in favour with God and men.) And as God is infinite, ſo that which is tranſplanted into him, there is no growth in him; but the Tree, which ſtands in God's holy Earth, by his pure River of waters, ſhall grow for ever into his endleſs life and fulneſs.

To his ſixth, *That no man can ſo know God as to love him with all his heart, and with all his Soul, but through the knowledge of Jeſus Chriſt, and him Crucified: Who, by thoſe grievous ſufferings which he endur'd when he was upon Earth, made ſatisfaction to the juſtice of God for the ſins of all thoſe that believe in his Name: ſo that it is as conſiſtent with the juſtice, as with the mercy of God, to forgive them their ſins, and make them heirs of eternal life. God is juſt, and the Juſtifier of him that believeth in Jeſus.*

*Anſw.* The knowledge of Chriſt is life Eternal, and in his Croſs is the ſpiritual vertue, which cuts off the uncircumciſion of the heart, whereby it is enabled to love the Lord. Now *Chriſt* is *the Lord from Heaven, the quickning Spirit*, who ſoweth the Seed of the Kingdom in the heart, and cauſeth it to ſpring up; out of which Seed the Faith, the Love, the Hope, the Meekneſs, the Patience, and every ſpiritual fruit ſprings and grows. And he that is thus born of this Seed, and receives the knowledge of life which ſprings from this Seed, he cannot but love him which begat him, and he reapeth the fruit of all that Chriſt did and ſuffered in that prepared body; and God is both juſt, and the Juſtifier of him, who is thus united to Jeſus. But that man who knoweth not this Faith, nor is acquainted with the love which ſpringeth from this Root, and which is of this Divine nature, but thinketh to be juſtified by applying to himſelf what is related in the Hiſtories concerning Chriſt; this man deceives his Soul, and miſſeth of the true Juſtification: for God is juſt, who hath made the Promiſe ſure to the Seed, and hath ſhut out man, further than he is born of the Seed, and found in the Seed. But he who abideth in the Seed, and in whom the Seed findeth pleaſure and abideth, he cannot miſs of

the Promiſe, of the everlaſting Righteouſneſs, the Reconciliation, the Peace, the Joy, and whatever elſe God giveth to the Seed.

To his ſeventh and laſt, *That the ready way to receive Chriſt, the onely Light, by which we may ſee the way to Heaven: or ſo to believe in him that we may be ſaved by him, is, to forſake all that we have, that we may be his Diſciples: that is to ſay, to take off our affections from things on the Earth, and to ſet them on things above, where Jeſus ſitteth on the right hand of God: putting our truſt and confidence in the free, and in the infinite mercy of God, through Chriſt, to be guided by him in all our wayes, to be led by his good Spirit in all thoſe wayes of grace and holineſs, through which we muſt paſs before we can attain to glory.*

*Anſw.* To know Chriſt as the Light eternal, (as he was yeſterday, is to day, and will be for ever) to truſt this Light in its convictions, calls, and free openings of love, to feel its living virtue, and in that virtue to give up all thats of the earthly nature and ſpirit, to ſell it for the everlaſting inheritance, this is indeed the way to life. But it is not the doing of things which is of value, for man may imitate and ſtrive to do much, and may go a great way *in forſaking all, and in taking off his affections from things*, (inaſmuch as he may give all his goods to the poor, and his body to be burned, and yet it profit him nothing:) but it is the doing of things in the virtue, in the life, in the power which comes from Chriſt, which is of acceptance with God, and of advantage to the ſoul. Every motion and operation of true life ſprings from the root of life, and hath the virtue of the root in it; and that which differenceth it from all mens imitations, and from all the likeneſſes which the earthly ſpirit can frame, is the nature and virtue of the root being found in it. Therefore he that will be a true Chriſtian, muſt eye Chriſt the ſpring of his life, and keep in the feeling of his living virtue, and in that offer up all his Sacrifices of faith, love, and obedience to God: and he that will be a true Miniſter, muſt wait upon the power himſelf, to be an Inſtrument (in the hand of the power) to direct men to this, and to preſerve and build them up therein.

But alas, this is the Stone, which the wiſe Builders have all along refuſed! The Builders before the coming of Chriſt, they got

got a knowledge concerning the *Messiah* to come, but being unacquainted with the thing it self, rejected both it at its coming, and also the Vessel wherein it appeared. And the Builders all along the Apostacy, gat a knowledge of Christ come, and preached Believing in him crucified as the way to life; but the living Stone, the living thing it self (which is both the foundation, the corner-Stone, and the top Stone of the Building) they have been ignorant of, and ready to persecute every appearance of it. Christ can no more now appear in Spirit, than formerly he could in that prepared body of flesh; but the wise Builders now are as ready to cry out against him for a Blasphemer, a prophaner of Gods Ordinances, a deceiver of the people (yea, a Witch or one that hath a Devil) as the wise Builders then were. *But Wisdom* in all ages *is justified by her Children*, and of none else. He that is born of the Wisdom, he can discern the womb, and own the fruit and branchings forth thereof under the mean dark vail, whereby it hides it self from all the fleshly wise of every age. *The Kingdom of God cometh not by observation*, the wisest Scribes and Pharisees could not know it by all the observations, which they could gather out of *Moses* and the Prophets Writings; nor can any now know it, by any observations they can gather out of the Apostles Writings: but by being born of that spirit whereof they were born, and by being formed in that womb wherein they were formed, by this means alone is the thing come to be known which they knew. He that receiveth the same eye, seeth the same thing, according to his measure: and coming to the life, wherein they received the Truth, the words which they spake concerning the Truth are easie. Thus as they were writ in the Spirit, so are they there alone truly read: and being so read, they become exceeding profitable to that which so reads them: but man guessing, and imagining, and reasoning in his carnal wisdom concerning the things of God, and so gathering sences and meanings about the words and expressions of Scripture, doth but build up a *Babel*, which the eternal Life and Power will throw down (when ever he appears) with that which built it. O that men were wise to wait for the discovery of the true Rock, and of the true Builder upon that Rock, that that City and Building might be raised in them, which God alone can rear, that

they

they might not be left desolate and miserable in that stormy day, which will shake all Buildings, and Foundations, and Rocks but our Rock: wherein all Professors, and Preachers, and high Notionists, and what ever sort else can be named (who have stumbled at Gods living Truth, and at the pure appearance of his redeeming Power, which in this age hath mightily broke forth, after the long dark night of Apostacy, to the sight of every eye which is opened in the Spirit) shall confess with tears, sorrow, anguish and shame, that *their Rock is not in our Rock, they themselves being Judges.* For though all sort of Professors generally own Christ as the Rock in words, yet most miss of the thing: and the subtile Enemy hath made use of a Notion, or apprehension of the thing in the carnal mind, to deceive them of the thing, to keep them from feeling the eternal vertue, the living Power of Life in the heart, which is the Arm of Gods Salvation, whereby Christ draws mans lost soul and spirit out of the Pit, out of the Grave, out of Sin and corruption up to the Father. But O how are poor hearts deceived, who think by a believing of what Christ did, of a satisfaction he made for them while he was here on Earth, though they lye in the Pit all their dayes, though they carry the body of sin about with them to the very last of their time here in the body, and have not felt the Arm of God's Power breaking down their spiritual enemies, their lusts, their corruptions, and redeeming them from them, yet hope to be saved in the end, and to be presented without spot or wrinkle to God! Christ had the name *Jesus* given him, because he was to save his People from their sins: and no man can truly and livingly know the name *Jesus*, further than he feels the saving vertue of it: but he that effectually feels the vertue, he indeed knows the name, and can bow at the name, feeling his lusts and enemies bowed under by the power thereof, and that raised up in him, which can Worship the Father in the Spirit and in the Truth. O that the sons of men knew, O that the Teachers and Professors of this age knew, what they have so long reviled and trampled upon! Surely they would mourn bitterly, kiss the Son, and escape the wrath.

Now, if the Lord please to smite any ones earthly wisdom

and

and comprehenſion (which is the main thing which ſtands in the way of the pure openings and revelations of the life) and give him the feeling of any thing here written, let him in fear acknowledge the Lord, ſacrificing to his goodneſs, and waiting upon him to be kept in that feeling, not magnifying or villifying any of his Inſtruments, but in meekneſs and humility embracing the inſtructions of the Almighty, from the hand which he pleaſeth to give them forth by. As for me, I am but a Shell; and if this party knew me (who ſets me up ſo high, preferring me above many, whom the Lord hath preferred far above me) he would ſoon acknowledge me to be a very poor, weak, contemptible one: yet this I muſt by no means deny, that the pure Liquor of the eternal Life, at its pleaſure ſpringeth up and iſſueth out through me; though I can alſo in true underſtanding ſay, that it iſſueth out far oftener and much more abundantly through others. Let it have its honour, where ever it appears; and the Lord bring down that in peoples hearts, which hindreth the owning and receiving of its virtue.

---

## *A Warning of tender Bowels to the Rulers, Teachers, and People of the Nation, concerning their* Church *and* Miniſtry.

THat there was a Fight between the Dragon and his Angels, and *Michael* and his Angels, concerning the New-Teſtament-Church and Miniſtry, is manifeſt even from the Letter of the Scriptures, *Rev.* 12.

That the Dragon and his Angels, though they could not get the better, as relating to the Power, yet that they did get the better as relating to the Form, inſomuch as that they overcame the third part of the true Miniſters, and drew them from their ſtanding in the Firmament of Gods Power, off to their earthly Miniſtry, and that the Church her ſelf alſo was fain to fly into the Wilderneſs, from the face of the Dragon, for her ſafety and preſervation, where ſhe was to be nouriſhed and fed by God all the time of Antichriſts Reign; this likewiſe is not onely revealed in the

Spirit,

Spirit, but is alſo manifeſt from the Letter, *Rev.* 12.

That after this flight of the true Church and overcoming of the true Miniſtry, the Dragon erected his falſe Church and Miniſtry (which had but at beſt the Form without the Power) over all Nations, Peoples, Multitudes and Tongues, this is alſo as evident, to them that read the Prophecies of the *Revelation*, in the Light of that Spirit that wrote them. Is not the falſe woman (after the true woman was fled) manifeſtly deſcribed? *Rev.* 17. which hath a bewitching Cup of Fornications, *v.* 2, and 4. Mark, She hath not the true *Cup of Bleſſing*, her cup is not filled with the *Wine of the Kingdom*, it is not the Cup of the true Spouſe, (which keeps chaſt and loyal to the bed of the Husband) but the cup of Fornications, wherein is a Form of Doctrine, and Diſcipline, and Order, and Church-Government which leads from the life, which be witneſſes from the Power, which luls aſleep in a Form of profeſſion and worſhip of Chriſt, without knowledge of, guidnace by, and ſubjection to his Spirit. And this is the Government, Miniſtry, and way of Antichriſt, where ever it is found: how curiouſly ſoever the cup be guilded, yet it is but the cup of Fornication, which bewitcheth the heart with its golden appearance, and then leads it into adultery from the life. And the Dragon doth not onely ſet up a falſe Church over the Nations (in many parts whereof the truth had before appeared) *Rev.* 17. 15. but a falſe Miniſtry alſo. There's a falſe Prophet (which deceiveth with Miracles and falſe appearances of truth) advanced in this corrupt ſtate: which falſe Prophet continues and upholds his deceit over the Nations, till the mighty appearance of Chriſt in Spirit and Power, do judge him, *Rev.* 19. 20. 2 *Theſſ.* 2. 8. There's a Beaſt with *Horns like a Lamb*, who *doth great Wonders, ſo that he maketh Fire come down from Heaven on the Earth, in the ſight of men, and deceiveth them that dwell on the Earth*, &c. *Rev.* 13. 13, 14. Inſomuch as he drawes the Kings and Inhabiters of the Earth (in a Myſterie of deceit) into the Bed of Whoredom and falſe Worſhip, inſtead of the pure way of Life, and pure Worſhip of the living God, in his Spirit, and in his truth, *Rev.* 17. 2.

Is it not further manifeſt, that this falſe Church and falſe Miniſtry, ſet up in the World by the power of the Dragon, perſecute Gods Witneſſes to the truth, in all the ages of Antichriſts reign?

So

So soon as ere the Church was fled into the Wilderneſs, the Dragon forthwith went to *make War with the remnant of her ſeed, which kept the Commandments of God, and had the teſtimony of Jeſus Chriſt*, Rev. 12. 17. *And it was given unto him to make War with the Saints, and to overcome them: and power was given him over all Kindreds, Tongues, and Nations. And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the Book of Life of the Lamb ſlain from the foundation of the World. If any man have an ear let him hear*, Rev. 13. 7, 8, 9. *And he had power to give life unto the Image of the Beaſt, that the Image of the Beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the Image of the Beaſt, ſhould be killed. And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a Mark in their right hand, or in their fore-heads. And that no man might buy or ſell ſave he that had the Mark, or the name of the Beaſt, or the number of his Name*, Rev. 13. 15, 16, 17. Yea, *the Woman* (the falſe Church, which the Dragon had ſet up, by his power in the Nations, inſtead of the true) was *drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus*, Rev. 17. 6. O the miſery, and lamentable hard uſage of the Witneſſes of Jeſus, who have been true Lambs, born of the Power, faithful to the Power, witneſſing againſt every Form and appearance of Religion, Doctrine and Worſhip, which hath appeared without the Power (even in the daies of greateſt profeſſion and higheſt devotion under the Apoſtacy from the Power) how have theſe been hunted, perſecuted, devoured by the Wolves in the Sheeps cloathing, who had got the outſide, the garment, the Name of Chriſt and Chriſtianity, the profeſſion of Church, Miniſtry, and Ordinances, but have wanted the life, the virtue, the thing it ſelf; and ſo have turned againſt it, and kept it down, that they might keep up their Form! For let but the Power appear, the Form without the Power is ſoon detected to be what it is. And this is properly Antichriſt and Antichriſtianiſme, to wit, Not openly to appear in a direct denyal of Chriſt, his Truths and Worſhip, but to ſet up a way of knowledge and worſhip without his Spirit. Another ſpirit creeping into the Form, that's Antichriſt (and the ſetting up obſervation and practice of the Form out of the Life and Power, that's Antichriſtianiſme) and this is the perſecuter, deſtroyer, and devourer about Religion.

Now though the Lord hath ſuffered this falſe Church, and falſe Prophet to reign long in the Dragons power, and to revile and worry his poor Lambs, in every age of Antichriſts Reign; yet the Lord hath appointed a ſeaſon to judge this falſe Church, *Rev.* 17. 1. to caſt the falſe Prophet into the Lake, *Rev.* 19. *v.* 20. yea and to torment with fire and brimſtone, all the falſe Worſhippers, *Rev.* 14. 9, 10, 11.

O how deeply doth it concern *England*, her Rulers, her Teachers, yea the whole People thereof, to conſider their Ways, to conſider their Worſhip, to conſider their Church-ſtate, to conſider their Miniſtry, that they be not overwhelmed at unawars in the bitter wrath of the Almighty, before which there is no ſtanding. O that they could mourn, and pray, and wait for the eye of Gods Spirit, for his pure Light, which ſearcheth and diſcovereth all the deceits of Antichriſt; that they might not be bewitched with any of the wine of the fornication of the falſe Woman, *whoſe heart is ſnares and nets, and her hands as bands*, to entangle her lovers in, and keep them from the pure bed of Life, where the Father of Life, with the Son and Spirit, are enjoyed and worſhipped.

If men conſult concerning theſe things in the wiſdom of the fleſh, they will be entangled and erre; for that eye cannot ſee the Myſteries of the Kingdom, or the courſe either of Truth or Deceit. The Goſpel, the Eternal Truth, the true Church, the true Miniſtry, are all Spiritual, (not new ſhadowes, as the things under the miniſtration of the Law were, but Spirit and Subſtance) and they can onely be ſeen by the ſpiritual eye of the children of Wiſdom. The wiſe Hunters, and diligent Enquirers, into the comprehending part, cannot find the Womb or the way of Life, or the way of the Worſhip of that which is begotten in the Life, or Gods way of Miniſtry, which he hath appointed for the feeding and preſerving of the Life. The Prophets of old could not be known, diſcerned, or owned by the fleſhly eye of obſervation in *Iſrael*, after the fleſh, (but they ſtill rejected them, eſteeming and magnifying the falſe Prophets above them) how much leſs can the Prophets and Miniſters of the New Teſtament be ſeen by mans eye? Are they the Prophets and Miniſters of Chriſt, which a Nation cries up for ſuch, and which the eye of the wiſe men therein admires, and

pitches

pitches upon? or, are those they which the renewed eye, in the Light of the Lord sees to be fitted, sanctified and called forth by Christ unto that service? Ah poor *England*, must thou fall into the pit before thine eyes be opened!

The great Controversie of this Age is about Church and Ministry, which must carry it, the Form or the Power; Whether the Church and Ministry, shall take place which was before the Apostacy, or that which hath sprung up in or since the Apostacy? Whether mans wisdom shall determine which is the true Church and its true Ministry, or whether the Spirit of God shall determine it? Whether a Nation, with the Ministers it sets up, shall be the Church and Ministry? or whether Gods holy Nation (which he calleth and sanctifieth by his Spirit) and the Ministers which he chuseth, and sendeth to gather and build up his in the holy Faith and pure power of Life, shall be the Church and Ministry? Our eyes wait on the Lord to see this Controversie determined, and our hope of help is in his Arm, nor are we at all affrighted at the rising of any strength against us (our hearts being given up to Gods Truth, and to suffer for its Testimony, according to Gods will, meekly and patiently in his strength) but we pitty this poor land, yea in the depth of bowels we pitty the Rulers, the Teachers and People therein. O that they might be humbled, and in fear of the great God, surrender to him his due, before he appear in his strength to force it from them.

---

## *Of the Kingdom, Laws, and Government of Christ in the Heart and Conscience, its Inoffensiveness to all just Laws and Governments of the Kingdoms of men.*

CHrists Kingdom, Gods Kingdom, the Kingdom of Heaven (for they are all one and the same) is that seed of Eternal Life, which God hath hid in the hearts of the sons of men, whereby he gathereth them back unto himself, bringeth them under the Yoak of his Government, ruleth over them, and reigneth in them.

This Kingdom is likened to *a grain of mustard seed*, for its smal-

neſs ; to *a Pearl*, for its Riches, Value and Worth ; to *Leaven*, for its ſpreading nature : and many other Parables did Chriſt make uſe of to diſcover it by, as to *a piece of Silver*, which the woman that loſt it, lighting the candle, ſweeping the houſe and ſearching it diligently, at length found it even there where ſhe had loſt it.

Man fallen from God, is become loſt as to the Lord, and as to his own happineſs in the Lord, being driven from his bleſſed preſence, and divine Image, Life and Spirit, into the earthly Spirit, Image and Life which he choſe. Yet in this Earth, in this Field of the World God hath hid ſomewhat, even the everlaſting Pearl; which when man is awakened to ſeek, and findeth in the living Breath, in the Eternal Light of Life; it is able to redeem him, it is able to overſpread, (he becoming ſubject to the Laws, Leadings, Teachings and Power of it) and leaven him into the Likeneſs and Image of the pure Life and Spirit.

O that men knew the Gift of God, O that men knew the purchaſe of the blood of Chriſt, O that men knew that Spiritual good thing, which Chriſt (who died for them) hath given to Redeem them by, that in that they might be united to Chriſt, and ſo by him be Renewed and Reſtored to God. For as the Father receiveth none but through the Son ; ſo the Son receiveth none but in that Gift, which he beſtoweth from the Father. He owneth no Faith, no Love, no Hope, no Repentance, no Obedience, but what ſpringeth from that, and ſtandeth in that.

Now as man is Born of this, is Leavened by this, (as he becomes a fool in his own earthly wiſdom and excellency of the fallen Spirit, and becomes a Babe, a Child, Simple, Innocent, *&c.*) ſo he enters into the Kingdome, being ingrafted into the Root through the virtue of this which is given him from the Root, and ſo grows up in this, and this in him. And here's the new Nature, the new Life, the new Heart, the new Spirit, in which the Unity and Fellowſhip with God is again known, and the Diſunion with the World, the Wiſdom, the Intereſts, the Faſhions, the Cuſtoms, the Fears, the Hopes, the Delights, the Joys, of this World and whatever elſe is of it. For Chriſt, as he is not of the World, ſo he calleth men out of the World ; and they which follow him, and become his Diſciples, go out of the World after him ; that is, travel in Spirit and Converſation from what is of the Earth,

from

from what ever is *not of the Father, but of the World. They are not of the World, even as I am not of the World.* (ſaith Chriſt concerning his Diſciples, *John 17. therefore the world hateth them.*

The Laws of this Kingdom are given forth in the Kingdom, from the Covenant of life, which is made there in Chriſt. They are written in the heart, in the mind, as far as it is renewed. There the *fear* is put, there the *eternal Wiſdom* is opened, there is *Sion* known, and the *Jeruſalem* which is from above, and the *Laws* of eternal life iſſue freſh from it, and are revealed by the life, in the heart which is turned towards the life. There ſin is reproved, and everlaſting Righteouſneſs manifeſted, in the Light which cannot deceive: and as the heart is made ſubject under the yoke, ſo ſin is wrought out and Righteouſneſs brought in; and under the Croſs, or yoke of life, the blood of the everlaſting Covenant runs through the veſſel, to keep it pure, ſweet, clean and freſh in the life.

This then is the Government of Chriſt, to be ſubject to his Spirit, which appears and opens his will, in the gift of grace which comes from him; to feel his living breath, by which the heart is begotten to God, out of the Region of darkneſs; to know the movings, the ſtirrings, the leadings, the ſteps of the *Lamb*, who is *the Captain of our Salvation*; and to follow him where ever he goes, doing all things that he commands, forbearing all things that he forbids, *without murmuring, without diſputing.*

Who ever will be of the inward *Iſrael*, the ſpiritual *Iſrael*, which Chriſt redeems out of the ſpiritual *Egypt*, and leads through the ſpiritual Wilderneſs into the Land of Reſt, muſt know his Leader, muſt receive his Spirit, and follow it faithfully. *If any man have not the Spirit of Chriſt, he is none of his*, he is none of the ſpiritual *Iſrael:* and if any man follow not the Spirit of Chriſt, through all the travels in the Wilderneſs, (but either ſits down by the way, or lyes overcome by any kind of enemies, and comes not to the end of his journey, finiſhing the warfar and fight of Faith) he falls ſhort of the reſt. O that men were awakened to conſider of things as indeed they are: for Religion is not ſuch an outward Form of Doctrine, or Worſhip of any ſort, as men generally (whoſe poor Souls are deceived through the ſubtilty of the powers of darkneſs) are too apt

and

and willing to apprehend; but it consists in Spirit, in Power, in Vertue, in Life: not in the oldness of any Form which passeth away, but in the newness of the Spirit, which abideth for ever; in being born of the Spirit, in abiding in the Spirit, in living, walking and worshipping in the Spirit, yea, in becoming and growing into Spirit, and into eternal Life: for *that which is born of the Spirit, is Spirit.* O that the sons of men would hearken, that they might tast of the sweetness and riches of the goodness, which the Father in his free love hath opened in the spirits of many, and hath let the spirits of many into. O that men would suffer the wearing out of this earthly spirit and wisdom, that they might become like God, be formed into and live in his Image. How long shall the Destroyer in every age, prejudice men against them in that age, which seek their good with their hearts! How long will the world stand in enmity against the generation of God's choice, and provoke the Lord to wrath against them! Surely the spirit of this world will try it out to the very last against the Spirit of God: for indeed, the spirit of this world is not subject to the Spirit of God, nor indeed can be, and so cannot endure the Government of his Kingdom (which is not of this world) to be set up in the sight of it.

Yet the Government of Christ and his Kingdom, is not opposite to any just Government of a Nation or People. Christ's Government is a Righteous Government of the heart, or inner man chiefly, which doth not oppose a Righteous Government of the outward man. Nay, those who are Christ's subjects, and singly obedient to his Law of Righteousness in their spirits; are more faithful to men, and more subject to any just Law of Government, than others can be: for their fidelity and subjection is out of love, and for Conscience sake. But this is it which offends the world, men many times make Laws in their own will, and according to their own wisdom (now the wisdom of the world is corrupt, and hath erred from the guidance of God) and are not free from self-ends and interests, not being gathered into that, which cleanseth and keepeth pure the naturals. Now that which is of God, cannot bow to any thing which is corrupt in man: it can lye down and suffer, and bear the plowing of long and deep furrows upon its back, but it can-

not

not act that which is againſt its life. It cannot be diſloyal to its King, to gratifie the ſpirit of this world; but what Practice or Teſtimony its King calls for, againſt the evil and corruption of this world, it muſt obey ſingly and faithfully.

God in every age ſo bringeth forth and ordereth his innocent Lambs and People, as that they are ſtill offenſive to the preſent age. The Lord fitteth them, and calleth them forth to be Witneſſes againſt the evils of the preſent age, How can they but offend it? Can darkneſs chuſe but hate the light, which ſpeaks againſt it? How can darkneſs in Power and Dominion, bear to be reproved by a mean contemptible appearance of the Light, in mean and contemptible veſſels? For God chuſeth *the weak, and fooliſh things of this world, and things that are not, to bring to nought things that are.* Look into former ages, How did God reprove the Kings and Princes of *Iſrael?* Not by the eminent Prieſts and Prophets, whom they expected to be taught by, but by Herdſmen, by Plowmen, by Prophets which they deſpiſed. How did he overcome the Heatheniſh world, yea, and the Jewiſh corrupted ſtate? Was it by wiſe learned men (by the learned Scribes and Phariſees among the Jews, or by the wiſe Grecians among the Heathen) or by Fiſhermen and Publicans? And how ſhall the recovery out of the Apoſtacy, and the reproof of the Antichriſtian world be? Shall it be by wiſe Synods and Councils of learned and Orthodox men among them (as they ſpeak?) Or ſhall it be by the learning of the ſpirit in ſuch as theſe contemn? When God hath the rich Treaſure of the Knowledge of his Kingdom to manifeſt in the world, he chuſes earthen veſſels, weak veſſels, poor contemptible perſons (he appears there, where the eye of man leaſt looks for him) that *the excellency of the Power* might appear to be of him wholly, and that the veſſel might rob him of none of the glory of it. Now the Lord hath not only choſen, in this day of his great appearance in Spirit to the ſpirits of his People, mean inſtruments, but mean things alſo, fooliſh things, weak things, the keeping on of an Hat, the uſe of ordinary Language, the appearing in mean habits and deſpiſed geſtures, yea, and in a fooliſh way of Preaching (indeed it is ſo, to that which hath not the ſavour of the Vertue and Power of the life in it) And how can the wiſdom of man but ſtumble

at

at it? Who would think that God should require such things, or appear in such things? O living eternal Power, how is thy mighty Presence and Appearance vailed from all, that look for it in any way of mans observation, or judge it with the eye of mans wisdom! *Verily, thou art a God that hast hid thy self from the earthly spirit in its utmost wisdom, yea, in its utmost search after the knowledge of, and in the midst of the highest profession of Religion!* Which of the Wise, which of the Scribes in this Age can discern any of thy Pathes, or so much as one of thy Foot-steps! Oh that men would fear before the Lord, and be sure to Govern in that which is of God, and then they should harm none of His, nor hazard the shaking of their Government: but whatever is not of God, both within and without, must fall in the day of Gods Power. O happy is he, who is now made willing to part with that, which God is determined to rent from man, that his standing may be in that which cannot be shaken. For there hath been a great Earthquake in this Nation, both of things without and of things within; and there yet remains somewhat to be shaken both without and within, that the Glory of God may have room to appear. O *England, Kiss the Son lest he be angry*: Let all such Laws and Customs as are not of Him, fall before Him, and whatever is of Him, let it bow unto Him (both within and without) that his wrath break not forth like a fire, which none can quench. For the Lord hath mighty things to bring to pass, and he hath a mighty Arm of Power to effect them by, and what shall be able to stand before him, that stands in his way?

---

## Faults in Printing.

Page 11. line 23. for, *of* read *on*. p. 15. l. 1. r. *Doctrines*. l. 37. r. *Mediator*. p. 16. l. 12. r. *times*. p. 17. l. 6. r. *so to that*. l. 7. r. *end of growth*. l. 8. r. *ever and ever*. p. 18. l. 18. f. *it* r. *all*. p. 19. l. 29. f. *along* r. *alone*. p. 20. l. 9. f. *in* r. *as* p. 21. l. 19. f. *the* r. *this*. l. 37. f. *sod* r. *fed*. p. 22. l. 14. 25. f. *be witnesses*, r. *bewitches*. l. 27. r. *doth*.

THE END.